A U M

Verily, a man who has found a true Teacher, knows.—*Upanishads*

THEOSOPHY

Vol. XLII **October, 1954** **No. 12**

QUESTIONS OF LEADERSHIP

THERE is reason to think that, as the years go by, the cause of Theosophy will gradually be seen to include many of the concerns of other movements or causes which, in the past, have been simply humanitarian or "social" in character. To say this need not imply the future "politicalization" of Theosophy; rather it is to point to a possible *spiritualization* of forms of altruism which were originally founded upon materialistic conceptions of human betterment.

There is certainly a great need for philosophic inspiration in social reform. As H. P. Blavatsky suggested at the close of "The Fall of Ideals," and Wm. Q. Judge at the end of "Cyclic Impression and Return," great changes in social organization are due to come about, and there is no reason why, save for human ignorance, they must be realized only after bloody and nihilistic revolutions. It has been the hate and the bitter vengefulness of the revolutionary movement of the West which have largely created the international tensions of the present day; and since these qualities are matched in the reactionary institutions which they threaten, we are justified in concluding that the violence of our times is not to be blamed on any single class or group, but is the Karma of Western civilization in its entirety.

Perhaps the revolution of India, so nearly a bloodless achievement of freedom, will help to point the way. Recently Prime Minister Nehru declared that the Portuguese and the French will have to give up their colonial possessions on the peninsula of India, adding that India would attempt to get them to leave by non-violent methods. Here we see a

new note struck by the spokesman of a major nation of the Orient. It is difficult to recall any other instance of a *nation* adopting non-violence as a national policy. The issue may be relatively insignificant, as modern international dissensions go, but the principle of non-violence is here gaining recognition as a method of statecraft. Wider and more far-reaching applications may follow.

In other cycles and centuries, the Theosophical movement was chiefly characterized by its independence of the social structure of the times. Not until the eighteenth century do we find much evidence of an endeavor on the part of spiritual thinkers to shape social institutions, except by the leaven which genuine knowledge always provides. The great slogans of the French Revolution, however, were the contribution of Saint-Martin, the mystic follower of Jacob Boehme, and Wm. Q. Judge has written that the overseeing eye of the Adepts was present at the time of the American Revolution.

What of the future? We are led to think, from numerous passages in *The Secret Doctrine,* and from the burden of meaning in H. P. Blavatsky's "Five Messages to the American Theosophists," that in years to come, the "secret" doctrine will become far less secret, far less the study of isolated disciples and earnest groups, and far more a means of elevating the general cultural level of human society. With the further incarnation of *Manas,* it will no longer be possible for questions of social responsibility to remain separate from questions of moral responsibility. As in India, today, the great spiritual leaders —men like Vinoba Bhave—are concentrating on problems of social justice, giving fresh interpretations of ancient Indian scriptures to make clear the moral necessity of a just distribution of the land, so, throughout the world, it may be possible to inform doctrines of social idealism with principles implied by the "secret doctrine."

It is of particular interest that the achievements made in India in this broad direction have been characterized by voluntarism. To claim, as many religions have claimed, a spiritual influence, while exercising both violence and compulsion, is to be guilty of a manifest contradiction in terms. It is the element of compulsion or coercion which makes political action, leading to the goal of political power, the enemy of philosophy. Gandhi's leadership, in social questions, was always devoid of either violence or compulsion, so that his influence, besides being libertarian for India, has brought on at least the beginnings of a great philosophical renaissance in India. His best followers

are all rethinking their ancestral religious philosophies, seeking counsel for action in the present hour.

What, actually, is implied by a further incarnation of *Manas?* Higher manas is indeed that aspect of mind by means of which men recognize the fact of universal brotherhood. More active mind, then, will of necessity bring about the abolition of those institutions and traditions which set men apart from one another. Increasingly, the spiritual unity of the human race will be the assumption on which matters of right and wrong will be decided. Old political theories will probably die out, with only the element of altruism, which gave them their original inspiration, remaining. The struggle for power will be exposed for the vicious futility that it is, and self-reliant, voluntary cooperation will increasingly become the mark of the socially aware man of tomorrow.

H.P.B. gave in *The Key to Theosophy* her own decisive anticipation of this sort in speaking of the American reformer, Edward Bellamy. She wrote: "The organization of Society, depicted by Edward Bellamy, in his magnificent work, 'Looking Backwards,' admirably represents the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood." It is not that direct political action along the lines Bellamy proposed is of first importance, although, in a subsequent passage, H.P.B. noted that Theosophists were furthering Bellamy's movement in practical ways, but that the influence of spiritual ideas could be noted in the program of the Bellamyites. Bellamy himself, were he alive today, might formulate a very different program, incorporating the lessons of history in recent decades, but we may be sure that the essential purpose of human solidarity and unselfishness would be its basis, and it is this which gained H.P.B.'s approval.

The Theosophical Movement is distinguished from other movements in that it offers no blueprint for the conduct of social affairs. The "ideal society," of necessity, alters with the general character of human beings in any given epoch, and what is possible in one period of history may be wholly impractical in another. Further, the "blueprint" sort of movement runs directly counter to the spirit of Theosophy, which relies rather on inventive human intelligence for ways and means to carry out basic principles of brotherhood and social philosophy.

What is plain, both from the theosophical teachings and from current history, is that students of Theosophy will be able to take less "for

granted," in respect to social arrangements and social justice, as time goes on. The "party spirit," once, perhaps, of use in the organization of men into political communities, seems practically outdated, even today. This means, in human terms, that fewer and fewer decisions can be delegated to others, that the moral element of the decisions of others can no longer be accepted simply because those others happen to occupy positions of "authority." Oddly enough, this latter idea has been hailed as the great achievement of the Nuremberg Trials, which ruled that men are responsible as individuals for what they do, even when they act in obedience to some higher authority.

The issue of all this is bound to be a hastening of the processes of moral evolution, and a precipitation of effects arising from choices undertaken with increasing moral responsibility. The student may see in the acceleration of evolution so obtained both a verification of the conditions predicted by H. P. Blavatsky in the "Five Messages" and evidence of the processes by means of which the ground may be cleared for realization of higher social ideals.

FAITH IN SELF-GOVERNMENT

The whole future of mankind may well depend not only on the question whether man is entirely or only in part the product of conditionings, but also on the extent to which he is treated as though he were. Will we come ultimately to base what we call "education," in and out of schools, on the assumption that conditioning by propaganda as well as other methods is the most effective, even if it is not the only, method of influencing human beings.

What would Jefferson have thought of the suggestion that "a certain degree of instruction" be interpreted to mean "a certain degree of conditioning"? Would he not have pointed out that the distinction between the two is clear and fundamental; that "conditioning" is achieved by methods which by-pass or, as it were, short-circuit those very reasoning faculties which education proposes to cultivate and exercise? And would he not have added that democracy can have no meaning or no function unless it is assumed that these faculties do lie within a realm of freedom where the sanctions of democracy arise?

JOSEPH WOOD KRUTCH

KOSMIC MIND

II

AMONG hundreds of accusations against Asiatic nations of degrading *superstitions,* based on "crass ignorance," there exists no more serious denunciation than that which accuses and convicts them of personifying and *even deifying* the chief organs *of,* and *in,* the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas,* a sect of mystics, giving proper names to nerves, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The vertebrae, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen, everything has its special deific name, is believed *to act consciously* and to act under the potent will of the Yogi, whose head and heart are the seats of Brahmâ and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance.* Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognized as individual organisms and—*quien sabe*—will come perhaps to be recognized some day as *an independent race of thinkers* inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of absorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that—

> "This wall is covered with epithelium cells, each of which is an organism *per se,* a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent Amoeba and animalcules. We can observe on the intestinal epithelium of the cold-

---

NOTE.—This article, Part I of which appeared last month, was first printed by H. P. Blavatsky in *Lucifer* for April, 1890.—Eds.

> blooded animals how these cells project shoots—*pseudopodiae*—out of their contractive, bare, protoplasmic bodies—which *pseudopodiae,* or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelium cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But today we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms."*

And the lecturer queries, why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic *drops*—why it should not exist also in the epithelium cells of our intestinal canal. Indeed, if the *Vampyrella* recognizes its much beloved *Spirogyra,* among hundreds of other plants as shown above, why should not the epithelium cell, *sense, choose* and *select* its favorite drop of fat from a pigmental grain? But we will be told that "sensing, choosing, and selecting" pertain only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious,* but rather poetical "twaddle" of the Hindu Yogis and Tantrikas.

Anyhow, our professor of physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and *a mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and *regard it as an impossibility to bring it under the endosmosic laws.*

---

* From the paper read by the Professor of physiology at the University of Basle, previously quoted.

In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.* Generally speaking, poor convenient endosmose is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelium cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. *"It is evident that in all this there is not the slightest hint at diffusion or endosmose,"* says the Basle physiologist. *"It becomes entirely useless to try and explain these phenomena by chemical laws."*

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of "Fohat" no electrical currents suffice to explain to it either muscular or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita,* and all such phenomena have already found purely *physical* explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon.* The same may be reproduced *on a dead eye.* The phenomenon of life consists *in the evolution and development of the eye itself.* How is this marvelous and complicated work produced? To this physiology replies, "We do not know"; for, toward the solution of this great problem—

> "Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the

---

* *Untersuchungen uber Resorption u. Assimilation der Nahrstoffe* (Archiv f. Experimentalle Pathologie und Pharmakologie, Bd. XIX, 1885).

> eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insoluble riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remains utterly *passive.* As to the *active* functions of the heart and the muscles of its vessels, *no one, so far, has ever been able to explain them by physical laws."*

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he seems to be repeating an aphorism from the "Elementary Instructions" of the esoteric physiology of *practical* Occultism:—

> *"The riddle of life is found in the active functions of a living organism,* the real perception of which activity we can get only through self-observation, and not owing to our external senses;* by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of 'active functions.' Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all *vital* phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For, after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimen-

---

* *Life and activity* are but different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems over which, in fact, the greatest thinkers of the materialistic school have ever tripped.

> tations, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace 'consciousness'—the soul of the higher animals!"

The problem—for Materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that—

> "A large number of poisons are prevented by the epithelium *cells* from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this, Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part."

If the reader turns to Webster's *Dictionary* he will find therein a curious explanation at the words "lymphatic" and "lymph." Etymologists think that the Latin word *lympha* is derived from the Greek *nymphe,* "a nymph or *inferior Goddess,*" they say. "The Muses were sometimes called *nymphs* by the poets. Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs."

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph,* then) is fabled in India as being born from the *pores* of one of the Gods, whether the Ocean God, Varuna, or a minor "River God" is left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior God or Goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being Brahmâ, one of whose names is *Anu,* or atom—no sooner is it emanated than it *becomes endowed with consciousness,* each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimurti* (trinity) composed of Brahmâ, the Creator; Vishnu, the Preserver; and Siva, the Destroyer, is a most magnificent and scientific symbol of the *material* Universe and its gradual evolution; and who finds a proof

of this, in the etymology of the names of these deities,* *plus* the doctrines of *Gupta Vidya,* or esoteric knowledge—knows also how to correctly understand this "superstition." The five fundamental titles of Vishnu—added to that of *Anu* (atom) common to all the trimurtic personages—which are, *Bhutâtman,* one with the created or emanated materials of the world; *Pradhanâtman,* "one with the senses"; *Paramâtman,* "Supreme Soul"; and *Atman,* Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a God or a Goddess. Place their Pantheon, composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, since they relate to the atoms, cells, and molecules of everything that is.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of *Physiology* and *Natural History.*

---

* *Brahma* comes from the root *brih,* "to expand, to scatter"; *Vishnu* from the root *vis* or *vish* (phonetically) "to enter into," "to pervade" the universe, of matter. As to Siva —the patron of the Yogis, the etymology of his name would remain *incomprehensible* to the casual reader.

THE RESERVOIR OF IDEAS

Always our thinking is a pious reception. Our truth of thought is therefore vitiated as much by too violent direction given by our will, as by too great negligence. We do not determine what we will think. We only open our senses, clear away, as we can, all obstruction from the fact, and suffer the intellect to see. We have little control over our thoughts. We are the prisoners of ideas. They catch us up for moments into their heaven, and so fully engage us, that we take no thought for the morrow, gaze like children, without an effort to make them our own. By and by we fall out of that rapture, bethink us where we have been, what we have seen, and repeat, as truly as we can, what we have beheld. As far as we can recall these ecstasies, we carry away in the ineffaceable memory the result, and all men and all the ages confirm it. It is called Truth. But the moment we cease to report, and attempt to correct and contrive, it is not truth.

—EMERSON

ON GIVING ONE'S WORD

WHEN a man gives his word of honor concerning any proposed action, he immediately lays the basis for a whole chain of delicately balanced relationships. Subsequently, the stability of those relationships depends on a continual flow of power to support the word given. Should the word be broken, then a "universe is destroyed" in a very real sense, and the giving of one's word must be the microcosmic aspect of setting a universe in motion. When a "tone is struck" at the beginning of a period of manifestation, all issues forth, similarly, from a fundamental impulse of intelligence. Mirroring in himself the All, man, when he takes a pledge or gives his word, awakens at the dawn of a new cycle.

Reflection on this idea leads one to realize that broken treaties, or pledges, and forsaken words of honor, are serious indeed. Cumulatively, they produce an aura of mistrust which beclouds our whole existence. And where there is no honor among men there is no growth; no worthy structure can be built on a constantly shifting foundation. Thus those forces in our society which hold back the tide of total confusion are not institutions and organizations, not military might or material acquirements, but are in fact those remnants of true ideas which partake of integrity, honor and trust—intuitive recognitions that there is something in man higher and nobler than his shifting desires and their consummation. The foundation of all honorable relationships, in the final analysis, is a deep-rooted respect for the *spiritual* aspect of man.

The foundation of the theosophical philosophy is built on the idea of a Spiritual Essence in man—the Self of All. Until we can assume the presence of the Self of All *in ourselves,* nothing we say or do or plan or hope for will have full faith. Mr. Judge once wrote: "The greatest error in Occultism is to doubt one's self, for it leads to all doubt. The doubt of others, which we have, always springs from the inward doubt of self."

Words lightly given or easily abandoned make humanity weak and, distrustful. Each has his own sphere of building trust in daily life. For one can constitute a nucleus of integrity by following through on his own commitments—and, seeing that this is not *really* so hard, know that others are perfectly capable of doing the same.

UNION WITH DEITY

THERE is a great difference between the two paths of Raja Yoga and Hatha Yoga. This will be observed by the student when he examines what is written about the *siddhis* or "psychic faculties and powers said to be attainable by Yoga. There is one group which exacts a high training of the spiritual powers; and another group which concerns the lower and coarse, psychic and mental energies. In the *Anugita,* a very occult treatise belonging to the Upanishads, is a chapter explaining *Pranayama.* This, in Yoga practices, is regulation of the breath. Without the previous acquisition of, or at least a full understanding of, the two higher senses (of which there are seven), this mode pertains to the lower Yoga. The Hatha Yoga so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raja Yoga. The Hindu books, which are the only works through which inquirers have heard about Hatha Yoga practices, say that a guide who is fully acquainted with the subject is necessary for each student, and further that every one of these practices requires an antidote for its effects through other regulations tending to neutralize the bad physical effects.

The true system of developing psychic and spiritual powers and union with one's Higher Self—or the Supreme Spirit, as the profane express it—is Raja Yoga. It consists of the exercise, regulation and concentration of thought. Raga Yoga is opposed to Hatha Yoga, the physical or psychological training in asceticism. The latter is the lower form which uses physical means for the purposes of spiritual development. "The Yogi, or he who energizes himself to recollect and reunite his scattered self by internal contemplation, is more exalted than those zealots who harass themselves in performing penances." The state of the Yogi is, when reached, that which makes the practitioner absolute master of his six "principles," *he now being merged in the seventh.* It gives him full control, owing to his knowledge of SELF and *Self,* over his bodily, intellectual and mental states, which, unable longer to interfere with, or act upon his Higher Ego, leave it free to exist in its original, pure, and divine state.

NOTE—Collated from standard Theosophical sources.

This highest state of Raja Yoga is variously denominated. As *Samadhi* it is explained as that state when the disciple has attained the primeval consciousness, absolute bliss, of which the nature is truth, which is without form and actions, and abandons this illusive body that has been assumed by the Atma just as an actor abandons the dress put on. In Samadhi (as in Pralaya) the trinity of Atma in conjunction with Buddhi and the higher Manas, loses its name, when the real ONE SELF of man merges into Brahm in the Turiya state or final Nirvana. Bodhi is likewise said to be the name of the particular state or trance condition, called Samadhi, during which the subject reaches *the culmination of spiritual knowledge.* The term *Samadhi* comes from words indicating "self-possession." He who possesses this power is able to exercise an absolute control over all his faculties, physical and mental. Again, the *Turiya Avastha* (condition) is almost a Nirvanic state—a condition of the higher Triad, "quite distinct from the conditions known as waking, dreaming, and sleeping," or the life of man's general acquaintance. "There is a state when everything terrestrial except the visible body has ceased to exist for the Yogi, a condition called *Samadhana,* in which he can no longer diverge from the path of spiritual progress."

Theurgy likewise had its two general forms of practice, as the higher and lower forms of Yoga. Theurgy is defined as "a communication with, and means of bringing down to earth, planetary spirits and angels—the 'gods of Light.' Knowledge of the inner meaning of their hierarchies, and purity of life alone can lead to the acquisition of powers necessary for communion with them. To arrive at such an exalted goal the aspirant must be absolutely worthy and unselfish." The first school of practical Theurgy in the Christian period was founded by Iamblichus among the Alexandrian Platonists. The priests, however, who were attached to the temples of Egypt, Assyria, Babylonia and Greece, and whose business it was to evoke the gods during the celebration of the Mysteries, were known by this name *or its equivalent* in other terms from the earliest archaic periods. A theurgist had to be a hierophant and an expert in the esoteric learning of the Sanctuaries of all great countries. The popular prevailing idea is that the theurgists, as well as the magicians, worked wonders such as evoking the souls or shadows of the heroes and gods, and other thaumaturgic works, by *supernatural* powers. But this never was the fact. They did it simply by the liberation of their own astral body, which, taking the

form of a god or hero, served as a *medium* or vehicle through which the *special current preserving the ideas and knowledge* of that hero or god could be reached and manifested. The Brahman Grihasta, like the Neo-Platonist, had (as evocator) to be in a state of complete purity before he ventured to call forth the Pitris—the images of ancient heroes, "gods," and divine, spiritual entities. He pronounced a certain number of times the sacred word, and his astral body escaped from its prison, his body disappeared, and the soul (image) of the evoked spirit descended into the *double* body and animated it. Then the theurgist's astral re-entered its body, whose subtle particles had again been aggregating (to the objective sense), after having formed themselves an aerial body for the deva (god or spirit) evoked. And then, the *operator* propounded to the latter questions "on the mysteries of Being and the transformation of the *imperishable.*"

The Rosicrucians or the Philosophers *per ignem,* were the successors of the theurgists. That which was worshipped by the Magi and Fire-Philosophers is the invisible, imponderable Spirit of things and the invisible, but too tangible fluid that radiates from the fingers of the healthy magnetizer—Vital Electricity, LIFE itself. To this day it is termed by the theurgists and occultists "the living Fire"; and there is not a Hindu who practices at dawn a certain kind of meditation but knows its effects. This is the "Fire that gives knowledge of the future." It is the "Deity in the shape of Akasha pervading all things."

A Yogi (however named) generally performs his wonders by means of Will-power and *Kriyashakti,* or the mysterious power of thought. It was in this way that the Third race created the so-called Sons of Will and Yoga, the *spiritual* forefathers of all the subsequent and present Arhats, Mahatmas, in a truly immaculate way. They were *created,* not begotten; for creation is the result of Will acting on phenomenal matter, and calling forth out of it primordial *Light* and *Life.* The unbound soul of the Yogi is limited by neither time nor space; nor obstructed by obstacles; nor prevented from seeing, hearing, feeling or knowing anything it likes, on the instant; no matter how distant or hidden the thing the Yogi would see, feel, hear or know. The soul has potentially, in short, the qualities of omniscience and omnipotence, and the object in the pursuit of this knowledge—Yoga Vidya—is to develop them fully.

The unveiling of the *soul's* senses of sight, hearing, smell, taste and touch, and the awakening of its Will-power, may be compared with

that change which comes to the bodily senses and will, when the child emerges from its foetal home into the outer world. All the physical faculties it will ever exercise were potentially in the babe before birth, but latent. And yet this contrast affords but a very meagre idea of that contrast which exists between the dormant powers of the soul in the man of matter, and the transcendent reach of these same powers in the fully-trained Yogi. Rather compare the shining star with a yellow taper. While average mortals maintain their perceptions only during the day, the initiated Yogi has an equally real, undimmed, and perfect appreciation of his individual existence at night, while his body sleeps. He can go even further, he can voluntarily paralyze his vital functions so that his body shall lie like a corpse, the heart still, the lungs collapsed, animal heat transferred to the interior surfaces; the vital machine stopped, as it were, like a clock which waits only the key that re-winds it, to resume its beating. What nature does for the scores of hibernating quadrupeds, reptiles and insects under the spontaneous action of her established laws, the Yogi effects for his physical body by long practice, and the intense concentration of an undaunted will.

Concentration, or Yoga, is said by Patanjali to be the hindering of the modifications of the thinking principle, or the mind. "The state of abstract meditation may be obtained by profound devotedness toward the Supreme Spirit considered in its comprehensible manifestation as Ishwara. Ishwara is a spirit, untouched by troubles, works, fruits of works, or desires. In Ishwara becomes infinite that omniscience which in man exists but as a germ." Thus Yoga is the practice of meditation as a means of leading to spiritual liberation. Psychological powers are obtained thereby, and induced ecstatic states lead to the clear and correct perception of the eternal truths, in both the visible and invisible universe. "In the esoteric system Concentration (Yoga, Samadhi) is divided into five roots, which are said in that philosophy to be the agents in producing a highly moral life, leading to sanctity and liberation. When the latter are reached, the two *spiritual* roots lying latent in the body (Atma and Buddhi) will send out shoots and blossom."

The story is related of two Yogis, Ananta and Maricha, primitive Rishis of old who lived in the days of the *Ramayana* of India, but whose names when examined indicate these two personages were far more than this tale would imply. The former, Ananta, dwelt in a hermitage with civilization all around him, while the latter, Maricha,

lived in the center of a dense forest. The practice of severe penitential austerities was carried to excess by Maricha, who had stood on his head for a series of years; for a similar period upon one leg; had hung suspended from a tree with his head down, or stood motionless for a long time gazing at the sun. . . . While Maricha scrupled on account of his vow of renunciation to wear any clothing but woven bark, and even renounced all action itself, Ananta wore fine and clean cotton garments, without being attached to or taking any pride in them, and took part in useful action without looking to reward.

Even in the performance of Yoga, or the internal contemplation and self-union, Ananta differed from Maricha. The latter, following his mystic, thaumaturgic bent, was full of internal visions and revelations. Sometimes, according to the mystic school of Paithana, sitting cross-legged, meditating at midnight at the foot of a banyan-tree, with his two thumbs closing his ears, and his little fingers pressed upon his eyelids, he saw rolling before him gigantic fiery wheels, masses of serpent shapes, clusters of brilliant jewels. . . . Internal, spontaneous, unproduced music (anahata) vibrated on his ear. At other times, he followed the path laid down by the more ancient and profounder school of Alandi, and sought to attain, and sometimes deemed that he had attained, the condition of the illuminated Yogi as described by Krishna to his friend Arjuna in the sixth Adhyaya of that most mystic of all mystic books, the *Dnyaneshvari.* Ananta, without condemning such visions, and the pursuit after such a transfiguration and rejuvenescence, without expressing disbelief, or daring to pronounce them hallucinations, simply declared that his own experience had furnished him with none such. Admitting the infinite possibilities of the spiritual world and the internal life, he looked with wonder and respect on Maricha, but contented himself with the humbler exercise of fixing the contemplations of his spirit on the infinite moral beauty and goodness of the divine nature, and endeavoring by contemplation, to transform himself to some likeness of the eternal love. While Maricha, notwithstanding the natural timidity of his nature, came down from the mount of contemplation with a wild and terrible splendor on his brow, and a crazed, unearthly expression, which scared his fellowmen —Ananta "returned" with a glow of sweetness and love, that encouraged and drew them towards him. . . .

Meditation is silent and *unuttered* prayer, or as Plato expresses it, "the ardent turning of the soul toward the divine; not to ask for any

particular good but for good itself—for the universal Supreme Good," of which we are a part on earth, and out of the essence of which we have all emerged. "The mind, when united with the soul and fully conversant with knowledge, embraces universally all objects. In the ascetic who has acquired the accurate discriminative knowledge of the truth and of the nature of the soul, there arises (spontaneously) a knowledge of all existences in their essential natures and mastery over them. Perfection in meditation comes from persevering devotion to the Supreme Soul." That which hinders man today in the acquirement of soul perceptions is the dormancy of his spiritual organs. With earlier races of the human period such faculties were normal in their functioning. According to *The Secret Doctrine,* "When the Fourth race arrived at its middle age, the inner vision—that of the 'third eye' —had to be awakened, and acquired by artificial stimulus, the process of which was known to the old sages. The third eye, getting gradually petrified, soon disappeared. During the activity of the inner man (during trances and spiritual visions) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly." The inner sight could henceforth be acquired only through training and initiation, save in the cases of "natural and born magicians." The "deva-eye" exists no more for the majority of mankind. The third eye is dead, and acts no longer. But it has left behind a witness to its existence, which is now the *pineal gland.* The latter has become an atrophied organ, as little understood now by physiologists as the spleen is.

During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of Yoga powers, is the activity of our physiological organs. Sexual action being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the *medulla oblongata,* reacts powerfully on the pineal gland, for, owing to the number of "centres" in that region, which controls by far the greater majority of the physiological actions of the animal economy—and also owing to the close and intimate neighborhood of the two—there must be exerted a very powerful "inductive" action by the *medulla* on the pineal gland.

"When, O Arjuna, a man hath renounced all intentions and is devoid of attachment to action in regard to objects of sense, then he is called one who has ascended to meditation."

THE MYSTERY OF INDIVIDUALITY

VI: Entering the Human Kingdom

> It may be a parable and an allegory within an allegory. Its solution is left to the intuition of the student, if he only reads . . . with his *spiritual eye.* *The Secret Doctrine* II, 94

THERE are said to be various Lunar Pitris or mindless men, the builders of the human form. The first reach the incipient human stage in Round One, the second arrive later, in Round Two, and so on up to the middle of the Fourth Round. In the most progressed of the Lunar Fathers the four lower principles were combined in one as an active unity, but in the great bulk of them it appears that only three and a half principles were awakened. These mindless monads, says H.P.B., "were of seven classes," which would indicate that they ranged all the way from *three*-principled consciousness—with the faintest touch of the fourth, or Kama, awake—up to full, *four*-principled beings. This is important to bear in mind, for now we come to the period called in Theosophical history "the lighting up of mind," a period commencing, it is said, about eighteen million years ago, and encompassing a cycle of several million years before the door to entry into the human kingdom was closed for this manvantara.

As there were seven classes of mindless men, it may be that there were seven ways or variations in method of arousing to activity the latent mind principle. To give some inkling of the complex lines of Karmic heredity coming to focus in this period of our history, a tentative classification of the incarnating monads is given below, though it is only one of many other possible divisions:

1. Self-shining Sages who were first to enter the mindless forms (those that were completely ready) in the early Third Race, and who later consciously produced through the power of Kriyasakti an elect race.

2. In this race, even greater beings, great planetary guides, could incarnate, and therein sound the keynote of truth for the coming human evolution. These Great Beings later withdrew, we are told, leaving the line of succession to lesser sages. This race of Elect has never died, it is said.

3. Those who were self-conscious in previous manvantaras and were helped by the Elder Brothers to incarnate in the waiting forms because they were not wise enough to do so unaided.

4. Those who were self-conscious in previous manvantaras and were unable to completely incarnate, but rather overshadowed or projected a "spark" of lower Manas into the forms that were almost ready. The complete trinity of Atma-Buddhi-Manas did not incarnate.

5. Those who were self-conscious in prior worlds and who refused to incarnate, delaying until the forms became corrupt, at which time they were forced to enter the forms lest worst deterioration set in.

6. Those incipient humans who were partially ready, and whose latent mind principle was quickened by association with the foregoing classes. This class is said to constitute the majority of mankind today, and represents the "new crop" of men. In prior manvantaras they had risen to no higher life than that represented by the lower kingdoms. In the Fifth Round they should reach the status of those in whom lower mind is now fully awake. Included in this class were also monads who, through misuse of their powers, lost their self-consciousness in former Manvantaras, and were in the present period obliged to again "go through" all the elemental kingdoms to gain fresh contact with life and earn a new chance.

7. The lowest class of incipient humans, who in the latter part of the Third Round had just evolved from their transitional forms in the animal kingdom and were not ready. They could not receive even a "spark." They represent the lowest class of primitive man, whose mental powers are little above the animals.

This article will be confined chiefly to a consideration of the "sixth" class of monads, for there we have involved that engrossing problem of how a new individuality, a new thinker, is born.

First let it be said that, broadly speaking, the lighting up of mind is a process that never started and never ceases. It is going on right now in the elemental kingdoms. Each kingdom represents a stage in the unfolding of consciousness. In the same sense that no Theosophist was ever converted to Theosophy, Theosophy for him being in part but a natural extension of his previous line of thinking, so we can say that no being was ever *made* self-conscious. It would be impossible to arouse the mind principle unless it had been there all the time.

Human self-consciousness represents but one of many stages in the power of becoming, while the *power* to become is inherent in everything. Human consciousness is therefore not conferred, though beings in a higher state may temporarily descend thereto. As a matter of fact, Theosophy regards ordinary egoism, or personal self-awareness as but a transitional condition leading to a state of universal and intelligent awareness of the SELF of all, accompanied by appropriate responsibilities. All these states have no permanent existence of themselves,

any more than the waking or dreaming states are permanent. They are the result of beings identifying themselves with a particular state. When we "raise" the lower kingdoms to our state as new thinkers, we have not produced anything "new"; we have produced a change of state. Some day, perhaps, we will change *our* state and rise to a higher condition—that of direct perception.

"The Sons of MAHAT," or Mind, it is said in *The Secret Doctrine* (II, 103), "are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal. . . . In the beginning . . . some (of the Lords) only breathed of their essence into Manushya (men); and some took in men their abode. This shows that not all men became incarnations of the 'divine *Rebels,*' but only a few among them. The remainder had their fifth principle simply quickened by the spark thrown into it, which accounts for the great difference between the intellectual capacities of men and races."

Had not these Sons of Mind so acted, "the animal man would never have been able to reach upward from this earth and attain through self-exertion his ultimate goal." The average human is described as similar to "the hot-house, artificially quickened plants in nature," having a spark which is but latent in lower life. In contact with the four lower principles, the active fifth principle becomes the "sparking power."

The question naturally arises as to just how "the Sons of Wisdom . . . set fire to the combined lower principles and the monad, thus lighting up Manas in the new men." What does it mean to "project a spark," using the graphic phraseology of *The Secret Doctrine?* Human beings may at present be incapable of completely understanding all that is involved in this initiating process, but analogy would suggest that the methods could not be fundamentally different from those employed by parents in awakening the dormant intelligence of their children, namely, through association, education (*educo*—to draw out), and establishing bonds of sympathy. Natural hero-worship must also play its part in inspiring younger souls to emulate the example of the elders. According to Theosophical history, infant humanity was taught the eternal universal verities by its Divine Instructors. These ideas were said to have been *burned* into the mind of nascent mankind. Could not this have been one of the chief methods of "lighting up"? Robert Crosbie once asked: "Can we not conceive of an incipient humanity in its early

stages of instructibility being given by degrees the knowledge of those with 'mind'?" "Universal tradition," states H.P.B., "shows primitive man living for ages together with his Creators and first instructors . . ." These Great Teachers, *The Secret Doctrine* further tells us, "revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms—and who had, therefore, lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds."

The statement just quoted to the effect that once the mind of man is awakened it is "through *self-exertion*" that his ultimate goal is attained, deserves special emphasis. It will be remembered that the Third Fundamental of *The Secret Doctrine* states that individuality is acquired "first by natural impulse, and then by self-induced and self-devised efforts. . . ." Elsewhere the author speaks of "the sacred spark which burns and *expands* into the flower of human reason and self-consciousness." However indispensable was the help of the primeval Instructors in setting fire to the mind of early mankind, unless the flame was nurtured by the recipients of the "gift" it would burn low and eventually be extinguished.

> Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual*. (*S.D.* II, 95.)

The Higher Self, the Divine Monad, exists alike in all beings, yet *Light on the Path* tells us: "He will not know thee unless thou knowest him." If this be true of the Higher Self, it may likewise be true of Manas, the Higher Mind. It may therefore take many many incarnations of effort before a genuine sense of egoity is developed.

Those who "received only a spark" have but an inadequate form of self-consciousness because yet they are so confused by impressions from the four lower principles. The fact of self-consciousness is there—they can say: I am I, Who am I? Where did I come from?—but not until they have learned to *dis*-associate consciousness from the body and say "whatever I am, I cannot be this body," will they have fully emerged as egos. They are in the child state of consciousness—which is why the average member of the human race is so easily swayed by propaganda, by desires and passions, by false leaders and priestcraft; the higher wisdom and consciousness has not yet penetrated the brain mind.

There is no need for discouragement, however. The advance to human maturity is gradual, just as is the advance to the divine stage. An individual at times can *temporarily* function on the higher plane. Meanwhile, help is ever available. The initial awakening is continued by the sure alchemical method of mixture, amalgamation and precipitation. In other words, through the law of brotherhood individuals find themselves in the company of men of all degrees of intelligence and morality, and through osmosis there is a natural transfusion of thoughts and feelings. Anytime we look at any one, "lives" automatically pass from us to him and from him to us. By re-*mind*ing others, by re-*mind*-ing ourselves, we are "lighting up" ourselves and others. The time for "precipitation" will of course some day come; the biblical story about the separation of the sheep from the goats is no fantasy. Each must decide for himself whether he will attain a conscious, immortal life in spirit, or extinguish his self-consciousness in "matter."

Students often wonder what is the highest service in which they can engage to become a "co-worker with Great Nature" in her evolutionary processes. An article entitled "Meditation and Action," originally published in Mr. Judge's *Path,* indicates how the whole of creation can be elevated, bringing about a universal lighting of the fires of consciousness in all nature's realms. Here is depicted the highest expression of individuality, a complete, conscious identification with the All:

> The sympathetic relief of physical suffering is well; the teaching by which man's mental horizon is widened and man's moral nature is elevated is better. But best of all is to *become* part of the spiritual pabulum by which Humanity lives, and the very first step on the path that leads to this stupendous result is meditation; in other words, the detachment displays itself by perfect equanimity in good and evil fortune, the centering of all thought on the Supreme, until thought itself drops off and the soul is face to face with Deity.
>
> It will be apparent in the above that the "service of man" is the key note throughout, but the "service of man" and what is more or less accurately described as the "Worship of God" must go hand in hand, until they finally become one and identical. . . . When the self as we understand it is annihilated, when the soul has been able to endure the transcendent vision of Itself as Deity, when difference no longer exists and the one is merged in the All, the store-house of spiritual energy is thereby replenished, and all Humanity receives an impulse that raises them a step nearer the Divine Union also,—nay further, the Divine impulse after passing through man descends to vivify the lower creation. The whole Universe is thrilled by it! (THEOS. 1: 388.)

YOUTH-COMPANIONS ASK— AND ANSWER

IT can be said that in order to enjoy life one has to live to the fullest of his capacities—which involves a considerable amount of discipline of lower principles. How can the importance of discipline be impressed on a child, especially an adolescent?

Frequently the tendency is to think of discipline only in its negative aspect, simply as a restraint. This is a very incomplete interpretation, as the root of the word *teach* itself suggests. Teach what? This is a question that must always accompany any projected discipline. In other words, discipline is a means to an end, not a virtue sufficient in itself. Discipline is not primarily a stifling of energies, but a channelling of them, a focussing of power for a purpose—the very opposite of restricting energies, as it is also the opposite of dissipated or uncontrolled force. As there are those elements in man's nature which must be trained if they are to be used to fullest capacity, so there are both basic tendencies and powers which may be used to bring this about. A child's natural sense of adventure, able to be fired in some field, may be used to lead him to see the necessity for *will* effort so that he may persevere in a difficult endeavor. As the child begins to mature he often actually desires to live some sort of a disciplined life, even if this desire can only immediately manifest itself on the level of sports.

Perhaps, for a child especially, the most direct way of seeing the fruits of discipline is at the physical level. A physical accomplishment for which training is required involves something of all departments of the nature over a period of time. The parallel is a good one, based on something concrete enough for its meaning to be grasped by the mind of a child, yet lending itself to transfer to other, more abstract, areas of living.

For the adult to be able to take advantage of any opportunity that arises for enlightening the child as to the nature of his being, a set of standards must be given or rather developed by the child with the aid of the adult, which will enable him to judge for himself, so far as he is capable, what really is meant by "complete" living, and what part discipline must play in it. If these standards are rooted in the concept of the inherent dignity of man and the extent of his presently latent powers, it is very hard to be satisfied with anything less than the best

of which one is capable. Of course, a child cannot be "shown" that self-discipline is of the utmost importance, for the realization must be felt within and can only be aided from without. Most of the entertainment children presently claim to enjoy does not aid in ordering the psychic part of the nature. Also, few things seem really important to children nowadays, since everything is made too easy for them. But if it can be shown that easy, lazy living is not *really* living, by interesting books and by example within the home itself, the spark of desire for discipline, which naturally begins in adolescence, may have a chance to grow. And the standards that a child holds govern his choices of things to do as well as his choices of friends.

In olden times, the disciple was taught to repeat from memory the Vedas or Shastras. Nowadays, in the Lodge, we are discouraged from memorizing the Teachings. How are we to reconcile this seeming contradiction?

Although we in the Lodge are in a sense disciples, we do not depend on oral teachings as points of departure for our own thought as disciples of olden times did. Also we cannot compare the two exactly. Each kind of learning does have its rightful place in the growth of the student.

It is said that *Manas* is becoming more incarnated in man as time goes on. And with Mind becoming awake in man's being, he takes on more responsibility for what he does and thinks. As a child is simply taught certain things until he is capable of understanding the reasons *why,* so do men progress in the way they are able to receive teachings. Man is at the stage where he can't simply be told "what is the truth," and allowed to let it go at that. He must use his own intelligence, mind and intuition, all together, and arrive at his conclusion as to what is truth. Some people like to think they have the truth when they simply memorize certain doctrines. Something may be true, but it is not true for any one person until he arrives at the conclusion for himself and with *his* understanding; then it is really his. Knowing is not achieved by remembering a certain teaching or saying. This is part of learning, it is true, but only a part.

Memorizing may be useful to a student. But if the memorizing of doctrine makes one feel he fully knows the principles of Theosophy, he is no better than a "believer." Theosophy is a growing thing for a person; the teachings are the same. But for one to see truth wherever

it may be found, he has to *understand* the principles of the philosophy he is interested in. A student of Theosophy finds himself in a peculiar situation, partly because he is presented with so many writings and cannot rely on memorization of a few; then, too, though he believes he has the truth available to him, yet he is told by those that brought these teachings that "all truth is relative." So a student must be partly an agnostic, and bring into play all of his discriminatory powers. Part of him *does* know, yet another does not, and one should not get the two confused. A student of Theosophy must constantly revise his conceptions of truth, yet there is also a part of him that knows that *certain* things *are* true. It is a matter of understanding the principles of man and how they operate on this plane of manifestation.

Arjuna is the mind. Krishna tries to get him to realize that he is one with the spiritual Self of All. Isn't this too much of a step for many, since the majority of people don't act as beings of a higher mind, but as materialists?

(*a*) The *Gita* states at the outset of Chapter VII: "Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me [the Self] as I am." Taking this as a point of departure, it would seem that the answer to the question is in the affirmative. Yes, the step is "too much for many"—for the majority—but this is certainly not a new observation. Along the same line it has been stated that the philosophy of Theosophy is only for those who want it, and it is quite obvious that "those who want it," at least at the present time (and probably for a long, long time to come), don't represent the majority.

There is also the point that we, as aspiring Theosophists, don't act as beings of a high mind a great deal of the time, but are striving to realize more consistently this elevated state of being. We know that there is a step to be made, but, as Mr. Crosbie points out in his letters, each step is but a preparatory one for the next. Then, too, it is more than likely that we wouldn't be in our present circumstances if there weren't some aspects of "the materialist" in each one of us that need working out. But this need not keep us from moving ahead, and no conceivable "step" is impossible if one learns how to lift his feet high enough.

The symbolic Arjuna embodies a very broad cross-section of human nature. It could even be said that Arjuna *is* human nature, but some

definition is necessary to make the subject more meaningful, such as that Arjuna represents the duality of mind and the conflicts that are the result of this duality. So, in a broad sense, anyone who is troubled by a decision involving whether to work towards selfish ends or for the good of many is playing the role of Arjuna. The point that this discussion is leading to is that "taking the position of the higher self" is a very gradual process, a matter of degree, and that people of all types (including materialists) and in all places are engaged in it.

There is a sense, however, in which the concept of taking "a step" is valid. With the opening of the *Gita,* Arjuna has reached a position, the outcome of many decisions, where he must *consciously* decide a whole basis for action.

(*b*) Arjuna is a bit like a person who has neglected disciplined schooling, then finds the necessity for it; he then sees that study is a tremendous struggle, because the tendency to neglect, to procrastinate, is hard upon him. However, it can be done, though the battle is fierce.

In the *Gita,* we find that Krishna appeals to Arjuna's pride which, in itself, is not the highest in him. But at his present stage of evolution he is enabled to proceed through pride—or personal self-respect—on to further higher conceptions. In a sense, we are all at a point where we need analogies in our own sphere that would help compare the higher, and truer, life. The battle of the *Mahabharata* was used by the sage to illustrate a spiritual truth, which is the purpose of a true "myth." In such myths, deep knowledge may be revealed.

It is said that spiritual knowledge is a "series of progressive awakenings," and it must be that we get an occasional glimpse of the summit as we are traveling along. The broader one's outlook is, the more he can encompass, and Mr. Judge brings this out most refreshingly in the *Gita Notes:* "Each human being has the power to see and know all things, however restricted that power may be at any given time; that the restriction lies in the more or less narrow range of the ideas that he adheres to, and which form the basis for his actions. This self-limited range of perception, not only prevents the full exercise of his powers as Self, but acts as a bar to the right understanding of his observation and experience."

And since we ourselves *are* THAT, then just as we have created our limitations as "materialists," we can undo them and assume or resume our rightful place as "higher selves."

Mr. Judge also states: "By the very power that resides in Self, Man creates good and evil, the delusion of separateness, and all imperfections. Divine perfections are universal; they can only be reached by acting for and as the Self in all things. This state can be obtained by a gradual elimination of all bases of action that make for separateness."

Why doesn't U.L.T. sponsor social activities as churches do?

There is nothing in the policy of U.L.T. or Theosophy to discourage social gatherings among its members when such activities arise spontaneously. But there are definite reasons why U.L.T. does not sponsor such activities. The purpose of U.L.T. is primarily to make available the teachings, and to facilitate their study. It is not primarily interested in increasing its membership as such. Therefore, if the purpose of social activities were to make membership more attractive, there is no point in this. Another very important reason concerns what takes place in the individual who first contacts Theosophy. One who is sincerely attracted by the ideas Theosophy presents, who finds them but an extension of ideas already held, as Mr. Judge said, nevertheless faces a complete revaluation of his thinking, a sifting of his whole nature. It is certainly better that this process take place in relative solitude; that it should not be hampered or influenced or confused by other personal contacts or "activities," however pleasant and profitable these might be at another juncture. It is a question of what keynote is to be struck. The attention of the higher nature has been aroused, and if the impersonality which is characteristic of it can also be aroused, the subsequent contacts may be of much greater value.

(*b*) Another point of view may be had from looking at differing meanings of "social activities." Mutual co-operation between individuals is "social activity," and U.L.T. does "sponsor" this by supplying a focus for work worth collaborating upon. The activities carried on by the Lodge are social in a very purposeful sense, as they endeavor to teach the true brotherhood of man. From a universal basis, one is led to look for the universal, the true, the good in people, and this enables us to gain pleasure out of constructive accord.

There is a definite need among all beings for some sort of "social," personal contact. But the question is, what kind of social activities best fit our deepest needs? When one has found something of interest in Theosophy, he naturally wants to share his leisure time with others

similarly inclined, for a common current of thought is present all the while. Thus young Theosophists will naturally find entertainment together, but these activities don't have to be formally sponsored by the Lodge.

In time, perhaps, such gatherings, if conducted in the proper spirit, would lead to a companionship of mind which is greater than anything one might get elsewhere. There is every reason to believe that Theosophists could make wonderful friends and have great fun, but it must be done so that it doesn't detract from Lodge work and the strength that should be going into the work. One's new friends should add to our interest and desire to understand Theosophy. Unless our friends do this, there is something missing.

We all admire and know the value of those who reach revolutionary and inspiring conclusions about the nature of man without the benefit of church or religious groups. The ideas and convictions they hold are truly their own. How much should we, who are constantly surrounded by philosophical ideas and earnestly studious people, depend on and be influenced by the Lodge, its books for study and its members?

Each person must decide for himself how much he will depend on others for guidance. The influence of others can be a very potent force in one's life, and if frequent checks are made by the person to see that the questioning attitude prevails, and that a conscientious effort is being made to verify what is unfamiliar and to apply what is tested and proven, then what harm can come from "depending on others"? How far can a student of geometry go without "depending" on Euclid? But, even so, much as the student depends on the great mathematical teacher for axioms and postulates, the thrill and vitality of that exact science does not exist for him unless he comprehends its essential validity, unless he painstakingly works through all the theorems and proves them to himself—and, as it were, incorporates the science into his very being. And by the very fact that this procedure has been followed, that an effort has been made, a transformation occurs. This transformation is called learning. One mind has ascended to the plane of another, and in the struggle to ascend, benefit accrues. To the extent that each individual makes this effort for himself, he gains a unique and "original" experience.

WORD PUZZLES

THE word *hypothesis* may seem at first to be of comparatively little significance for the theosophic student; the term is associated with the disciplined techniques evolved by proponents of scientific method for investigation of physical phenomena, whereas Theosophy is represented by H. P. Blavatsky as "a body of knowledge" pertaining to the soul. Further, the word is often found associated with skepticism and materialism, partly because the early philosophical opponents of formal theology vehemently insisted that *all* transcendental convictions are of necessity "hypothetical."

However, a thoughtful reading of H.P.B.'s *Lucifer* article, "What is Truth?" and a search for correlative passages elsewhere in her writings make it clear that *hypothesis* has a rather special meaning and dignity for the Theosophist, as well as for the honest scientist.

The literal meaning of *hypothesis* signifies "an underlying thesis," and as such the term is applicable alike to opinions, beliefs, and convictions—particularly if these are consciously formulated as a part of one's thought-structure. The derivation is from the Greek word *hypothesis,* meaning "foundation," and it is fitting that a designation of such significance should come to us from the first Western people to know the meaning of philosophy. As a matter of fact, it seems quite clear that only those who are gifted with a judicial turn of mind can understand what *hypothesis* means, and appreciate its importance. For the true philosopher is not concerned with retaining intact his present sentiments or convictions—but rather with extending their implications in new directions, in order to add to the sum-total of knowledge. In order to do this, he must experiment with different ways of phrasing the problem he wishes to solve, and examine various tentative solutions. *Hypothesis* symbolizes this attitude of mind and represents this method of approach. Thus, in considering any subject of debate, question, or problem, the philosopher demonstrates his determination to preserve an unbiased mind for the inquiry by proposing to himself certain *possible* truths, and then by withholding judgment upon these proposals until the *hypotheses* in which they are framed are tested.

Webster defines "proposition" in the following manner:

> A proposition, condition, or principle which is assumed, perhaps without belief, in order to draw out its logical consequences and by

this method to test its accord with facts which are known or may be determined.

A tentative theory or supposition provisionally adopted to explain certain facts and to guide in the investigation of others;—frequently called a *working hypothesis;* as, the nebular *hypothesis.*

As Bosanquet remarked, "most of the great unifying conceptions of science are, of course, hypotheses." So, also, with the "great unifying conceptions" of Theosophy, when they are first encountered by the student. In *The Key to Theosophy,* at the outset of Section III, H. P. Blavatsky outlines two fundamental teachings of Theosophy, but at the same time makes clear that these fundamental teachings are *hypotheses* unless and until their truth has been demonstrated by each one for himself. Thus, she places the burden of proof upon the student, rather than, as has always been the case with dogmatic religionists, considering that any talk of a need for proof is a form of heresy. When an inquirer asks how the Theosophists believe themselves capable of successfully combating the "eye for an eye and a tooth for a tooth" discipline of the Mosaic Bible, she replies as follows—the opening sentence indicating her own emphasis upon the need for proper "scientific method":

> Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that:—(*a*) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (*b*) As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men.

Now, one who proposes to further the cause of a doctrine by logical demonstration must, of necessity, reduce that doctrine to *hypotheses,* so that it may be discussed. And if logical demonstration is important, the Theosophists should be far less pleased with new inquirers who become sudden "firm believers" than with those who exercise critical judgment while familiarizing themselves with the teachings. For the latter, as H.P.B. often intimated, will ultimately learn more of what Theosophy means than their religious co-disciples.

It is true that agnostics and skeptics can, and often do, carry formal logical caution to extremes, but this weakness is only intensified by Theosophists who, *en masse,* habitually speak in a "tone of settled conviction." It is one thing, for instance, to call attention to H.P.B.'s direct statements concerning her Adept teachers, but quite another to speak

of those Adepts as if they were as well known to all Theosophists as they apparently were to H.P.B. A cautious inquirer, confronted with a "group belief" of this nature—and by people who all talk as if they had personal knowledge of the Adepts—will be quite likely to protest: "But unless you know these beings yourselves, their existence is really only hypothetical." And this inquirer is, after all, quite correct. The chief counter-criticism against his remark is in his use of the word "only," as if a *hypothesis* is of little account, or necessarily *mere* blind belief or speculation; it *may* be supported by many legitimate forms of evidence made available by the student's own experience. And for the philosopher, in any case, every hypothesis adopted merits the full devotion of one's mental and intuitive energies. Thus it is no insult to H.P.B.'s Adept teachers to consider their existence still hypothetical, so far as one's own present experience is concerned—for this is not to presumptuously claim that these same Adepts were also "only" theoretical to H.P.B. herself.

Further, devotion to the idea and ideal of Masters of Wisdom, or even to particular ones among their number who are said to have been associated with H.P.B., need not be lessened by the admission that one has not yet acquired direct personal knowledge of their existence. If one claims more than hypothetical knowledge of certain adepts, moreover, he implies that he wishes to be recognized as one of their familiars, and, while an inquirer might have deep intuitive respect for a student's thoughts and feelings about Adepts, he is apt to be chary indeed about extreme claims. The philosopher who uses the concept of *hypotheses* intelligently makes no claims—save that he is pursuing a line of inquiry he considers of great importance. Such an attitude commands respect, for it shows humility, and that the philosopher still considers himself a student. It may be said that H.P.B. and Judge were not forever talking about "hypotheses," and this is quite true. But each must further ask himself, "Am I an H.P.B. or a Judge? If so, I am clearly entitled to speak like one, but if I am not, my mode of speech should not be that natural to them, and their actual knowledge, but a mode natural to me and the knowledge *I* presently possess."

The most comprehensive and detailed statement of H.P.B.'s views on the subject of *hypothesis* occurs on the closing page of "What is Truth?" and is well worth reproducing here. After ten years of reflection upon the habits of mind which characterized many Theosophists who had adopted sectarian attitudes in regard to her own teachings,

she explains why *Lucifer* must hold before the world a cosmopolitan theosophic ideal—even as did Ammonius Saccas in the Fourth Century. She writes:

> The editors are studiously careful not to offer the reader only those truths which they find reflected in their own personal brains. They offer the public a wide choice, and refuse to show bigotry and intolerance, which are the chief landmarks on the path of Sectarianism, while leaving the widest margin possible for comparison.
>
> Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public. Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the "evidence of things not seen" is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the "Holy of Holies," the temple of the impersonal divine *Ego,* or the indwelling SELF. For, while every fact outside *its* perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame—our highest SPIRITUAL CONSCIOUSNESS.

It has long seemed to the present writer that these selections are of incomparable value in focusing the attention of theosophical students upon the manner in which a true synthesis between "religion and science" can be achieved. Bigotry, intolerance, and sectarianism inevitably arise when a man of religious belief insists that he personally possesses the full knowledge of his teacher—while yet being a mere pupil or listener. Such religionists assume that because a being, such as Buddha or Christ, who evidently possessed great wisdom, asserted certain things to be true, they, the disciples, similarly "know" those statements to be true. But the Theosophists of all ages have called attention to the fact that no "truth" can be gained at second hand, nor even communicated *per se.* The writings and mantrams of the wise can, indeed, stimulate imagination and awaken the intuition, yet any student who really aspires to become a wise man, in his turn, must undertake personal verification. He must, in other words, maintain the equal-mindedness of the sage even in respect to what the sage tells

him. He may neither believe nor reject, as ultimate truth, anything he hears or reads, no matter what its source. Instead, he is counseled to accept the teachings he receives as working *hypotheses*—and to represent them, in his turn, as such and in a similar fashion.

Thus the Theosophist who is true to the great tradition he represents will draw to himself, quite naturally, other men of searching mind who strive to approach the mysteries of life humbly and honestly. If many scientists who *could* easily become Theosophists have judged transcendental philosophy and metaphysics abhorrent, it may be that this is chiefly due to the unphilosophical attitudes of sectarians—who proclaim their "revelations" to the skies, and claim a direct, personal knowledge in respect to many things they obviously do not really know about.

To formulate a *hypothesis* is not necessarily to confess a skepticism. A man's deepest conviction may rest with the faith he places in the worthiness of a certain *hypothesis*—and a true scientist, philosopher, or Theosophist, who is pursuing a certain road to truth, may be willing to die to defend that road and all it contains. The Wise man in any field of thought does not ask for "certainty," but merely for the right to continue his studies, and to hold to the noblest idea he knows unless and until he finds a still nobler one.

To illustrate some of the natural connections existing between the scientific definitions of the proper role of *hypothesis* and the theosophic attitude, we quote from Cohen and Nagel's *Logic and the Scientific Method.* In a lengthy discussion of *hypotheses,* the authors point out that the distinguished pioneer scientist, Galileo, was not a mere "guesser" or lucky experimenter, but, instead, a man of philosophic convictions—who also had courage and intelligence to translate his beliefs into working *hypotheses* and draw them, as such, into the open forum of controversy:

> Galileo was well read in ancient philosophy, and had an unbounded confidence that the "Book of Nature" was written in geometric characters. It was not, therefore, with a mind empty of strong convictions and interesting suggestions, that Galileo tried to solve for himself the problems of motion.
>
> We may thus distinguish two sets of ideas which Galileo employed in studying the motions of bodies. One set, by far the larger, consisted of his mathematical, physical, and philosophical convictions, which determined his choice of subjects and their relevant properties.

> The other set consisted of the *special hypotheses* he devised for discovering the relations between the relevant factors.
>
> It is these special assumptions which become formulated consciously as *hypotheses* or theories.

Galileo, then, like the Theosophist defined by H. P. Blavatsky, went beyond his personal intimations of truth; he painstakingly formulated disciplines which would enable him to verify or disprove those "truths"; in other words, he formulated *hypotheses.*

A further correlation between scientific method and theosophic inquiry comes to light in Cohen and Nagel's discussion of the deductive method and its necessary role in logical thought. They write:

> We cannot take a single step forward in any inquiry unless we begin with a *suggested* explanation or solution of the difficulty which originated it. Such tentative explanations are suggested to us by something in the subject matter and by our previous knowledge. When they are formulated as propositions, they are called *hypotheses.* The function of a *hypothesis* is to direct our search for the order among facts. The suggestions formulated in the *hypothesis may* be solutions to the problem. *Whether* they are, is the task of the inquiry. No one of the suggestions need necessarily lead to our goal.
>
> The deductive elaboration of a *hypothesis* must follow its formulation. For we can discover the full meaning of a *hypothesis,* whether it is relevant and whether it offers a satisfactory solution of the problem, only by discovering what it *implies.*
>
> We are therefore already in the position to appreciate how important the technique of deduction is for scientific method. In the chapter on mathematics we have seen how a complex set of assumptions may be explored for their implications. The techniques we have discussed there are relevant for the deductive elaboration of any theory. Without writing a textbook on some special science one cannot illustrate the full scope of those methods in a particular subject matter. But by attending to a few more relatively simple examples the reader can appreciate the indispensability for scientific procedure of developing a *hypothesis* deductively.

The word *hypothesis,* then, has come to have vital meaning in the language of all philosophically inclined men, because it symbolizes their recognition of the necessity for formulating points of departure for careful investigation. When H. P. Blavatsky remarks that among the Theosophists there are many who have "convictions" but few who have "knowledge," she is not castigating those who have yet to consummate their understanding of theosophical principles by full verification; she is simply pointing out that convictions are, as yet, *hypoth-*

eses—that beliefs are not wisdom, nor can they express a completely pure vision. Therefore, the Theosophist who understands this recognizes that while he is concerned with many of the ethical and transcendental matters which occupy the feelings of religionists, he favors equally, and in a more dynamic sense, the insistence of the scientific philosopher upon the "strong search, questions, and humility" required by Krishna of his disciple.

Cultivation of the Intellect

The intellectual virtues are good in themselves and good as means to happiness. By the intellectual virtues I mean good intellectual habits. The ancients distinguish five intellectual virtues: the three speculative virtues of intuitive knowledge, which is the habit of induction; of scientific knowledge, which is the habit of demonstration; and of philosophical wisdom, which is scientific knowledge, combined with intuitive reason, of things highest by nature, first principles and first causes. To these they add the two virtues of the practical intellect: art, the capacity to make according to a true course of reasoning, and prudence, which is right reason with respect to action.

In short, the intellectual virtues are habits resulting from the training of the intellectual powers. An intellect properly disciplined, an intellect properly habituated, is an intellect able to operate well in all fields. An education that consists of the cultivation of the intellectual virtues, therefore, is the most useful education, whether the student is destined for a life of contemplation or a life of action.

If education is rightly understood, it will be understood as the cultivation of the intellect. The cultivation of the intellect is the same good for all men in all societies. It is, moreover, the good for which all other goods are only means.

—Robert Hutchins

ON THE LOOKOUT

Conservation is not Enough

Under this title, Joseph Wood Krutch, writing for the Summer *American Scholar,* approaches the theosophical view of man's responsibility to his natural environment and the "lesser creatures" which inhabit it. As a philosophical essayist who derives much of his inspiration from his avocation as a naturalist, Krutch has an excellent background for conservation discussion—applying the perspectives characteristic of *The Desert Year* and *The Best of Two Worlds* to a practical and pressing problem.

Certainly a sufficient number of writers and statisticians are today calling attention to the imperative need for intelligent conservation. Regional exhaustion of natural resources and the creation of "dust bowls" will inevitably be a part of the future, as well as of the past, if present trends continue. Krutch begins by setting the psychological problem:

> To the question of why men will do or are permitted to do such things, there are many replies. Some speak of population pressures, while others more bluntly discuss unconquerable human greed. Some despair; some hope that more education and more public works will, in the long run, prove effective. But is there, perhaps, something more, something different, which is indispensable? Is there some missing link in the chain of education, law and public works? Is there something lacking without which none of these is sufficient?

The Land Ethic

Drawing thoughts from Aldo Leopold's *A Sand County Almanac,* Krutch first summarizes the basic philosophy of this beloved forester and then proceeds to show how science and ethical philosophy join in suggesting the only human attitudes which show respect for "nature," and confer genuine dignity upon man:

> After a lifetime spent in forestry, wild-life management and conservation of one kind or another, after such a lifetime during which he nevertheless saw his country slip two steps backward for every one it took forward, the late Aldo Leopold pondered the question and came up with an unusual answer which many people would dismiss as "sentimental" and be surprised to hear from a "practical" scientific man. He published his article originally in the *Journal of Forestry,*

but it was reprinted in the posthumous volume *A Sand County Almanac,* where it was given a seemingly neutral but actually very significant title, "The Land Ethic."

This is a subtle and original essay, full of ideas never so clearly expressed before, and seminal in the sense that each might easily grow into a separate treatise. Yet the conclusion reached can be simply stated. Something *is* lacking; and because of that lack, education, law and public works fail to accomplish what they hope to accomplish. Without it, the high-minded impulse to educate, to legislate and to manage becomes as sounding brass or a tinkling cymbal. And the thing which is missing is love, some feeling for, as well as some understanding of, the inclusive community of rocks and soils, plants and animals, of which we are a part.

"One Earth, One Moral Law"

The wisest, the most enlightened, the most remotely long-seeing exploitation of resources is not enough, for the simple reason that the whole concept of exploitation is so false and so limited that in the end it will defeat itself and the earth will have been plundered, no matter how scientifically and farseeingly the plundering has been done.

To live healthily and successfully on the land, we must also live with it. We must be part not only of the human community, but of the whole community; we must acknowledge some sort of oneness not only with our neighbors, our countrymen and our civilization, but also with the natural as well as the man-made community. Ours is not only "one world" in the sense usually implied by that term; it is also "one earth." And without some acknowledgement of that fact, men can no more live successfully than they can if they refuse to admit the political and economic interdependency of the various sections of the civilized world. It is not a sentimental but a grimly literal fact that unless we share this terrestrial globe with creatures other than ourselves, we shall not be able to live on it for long.

You may, if you like, think of this as a moral law. But if you are skeptical about moral laws, you cannot escape the fact that this has its factual, scientific aspect which the science of ecology is every day making clearer as it demonstrates those and more remote interdependences which, no matter how remote they are, are crucial even for us.

Cooperation, Not "Control"

The concluding paragraphs of Mr. Krutch's article refer to what Edmond Taylor called "the pantheistic mood" just as his first page calls attention to Albert Schweitzer's remark that "we owe kindness even to an insect, just because we ought to do something to make up

for all the cruelties, necessary as well as unnecessary, which we have inflicted upon almost the whole of animate creation." Krutch asks:

> Might it not be that man's success as an organism is genuinely a success so long, but only so long, as it does not threaten the extinction of everything not useful to and absolutely controlled by him, so long as that success is not incompatible with the success of nature as the varied and free thing which she is, so long as, to some extent, man is prepared to share the earth with others?

Finally, Krutch remarks that "perhaps nature cannot really be controlled after all":

> Until we learned how to "control" the atom, there was no danger that atomic phenomena would actually get out of control, and hence it is still not clear whether we are running the machines or the machines are running us. Thus we now have three tigers by the tail—the economic, the physical and the biological; and three tigers are three times as dangerous as one. We cannot let any of them go. But it is not certain that we can hang on to all of them indefinitely. Many a despot has discovered that it was just when his power seemed to have been made absolute that the revolution broke out. And it may be that just about three hundred years were necessary to expose the fallacy of the ideal born during the seventeenth century.

"BRAIN WAVE"

It should not be altogether surprising to students of H. P. Blavatsky that "science fiction" writers and other highly imaginative men focus upon elements of predictions carried within the content of theosophic tenets. One of the latest and most interesting of such conscious or unconscious "borrowings" occurs in a novel by Poul Anderson, entitled *Brain Wave*. Mr. Anderson builds a story around a sudden increase in the mental power of all living creatures—a condition brought about by the earth passing through and beyond an "inhibiting magnetic field," which, since the beginning of earth's history, had retarded the full development of mind. Suddenly, with this new ascendancy of intellectual strength, most of the irrational preoccupations of humanity disappear: men simply become too intelligent to spend time and energy in struggles for power, social preferment, etc.

"MANASIC OUTRUNNING THE PSYCHIC"

The leading character in *Brain Wave* reflects upon man's new relationship to his emotional nature:

Emotion was, causally, a psychophysiological state, and as such ought to be controllable. Corinth willed the rage and grief out of himself, willed calmness and resolution.

He should have foreseen that this would come. Doubtless many on Earth had already discovered it for themselves but, with communications still fragmentary, had not yet been able to spread the word. The history of man had, in one sense, represented an unending struggle between instinct and intelligence, the involuntary rhythm of organism and the self-created patterns of consciousness. Here, then, was the final triumph of mind.

For him it had come suddenly, the shock of re-emergence into full neural activity precipitating the change which had been latent in him. For all normal humanity, though, it must come soon—gradually, continuously, perhaps, but soon.

"Self-adjusted Personality"

The change in human nature and human society which this would bring about was beyond even his imagination. A man would still have motivations, he would still want to do things, but he could select his own desires, consciously. His personality would be self-adjusted to the intellectually conceived requirements of his situation. He would not be a robot, no, but he would not resemble what he had been in the past. As the new techniques were fully worked out, psychosomatic diseases would vanish and even organic troubles ought to be controllable in high degree by the will; no more pain; every man could learn enough medicine to take care of the rest, and there would be no more doctors.

Eventually—no more death?

No, probably not that. Man was still a very finite thing. Even now, he had natural limitations, whatever they might be. A truly immortal man would eventually be smothered under the weight of his own experience, the potentialities of his nervous system would be exhausted.

Nevertheless, a life span of many centuries ought to be attainable; and the specter of age, the slow disintegration which was senility, could be abolished.

Protean man—intellectual man—infinity!

Nature, Not Science, the Creator

One of the most interesting things about Mr. Anderson's "vision of the future" is that he does not attribute the miraculous change described to science, but to nature herself. Thus some of the least scientifically trained among humanity are shown as being better able to make use of the new potential than the leading characters. While the average modern, lost in a maze of conflicting desires, was still confused after

this further incarnation of manas, some who lived simple lives made immediate beneficial use of their new powers. In China, for instance, there was recourse to an ancient soul-wisdom, as village philosophers once again grasped psychological meanings known before only to the greatest of sages.

"Wu Hsi" rides into a village—without any need of special clothing to protect him from the harsh cold—and brings the following message:

> "It is only the proper use of the mind," replied Wu Hsi. "My master was a scholar in Fenchow, and when the great change came he saw that it was a change in men's ways of thinking and set himself to search out the best ways of using his new powers. It is but a humble beginning which we have here, and yet we feel that it may be of service to the world."
>
> "All of us can think more freely and strongly now, sir," said Wang Kao.
>
> "Yes, I am clearly among worthy men, and yet it may be my poor words will have some newness. Think, people, how often the mind, the will, has mastered the body's weaknesses. Think how men have kept alive during sickness and famine and weariness, when no beast could do aught but die. Then think how much greater such powers must be now, if only a man can use them."
>
> "Yes," Wang Kao bowed. "I see how you have triumphed over the chill of winter."
>
> "There is not enough cold today to harm a man, if he but know how to keep his blood moving warmly. That is a little thing." Wu Hsi shrugged. "A heightened mind can do much with the body; I can, for instance, show you how to tell a wound to stop hurting and bleeding. But the ways of communicating with the beasts, and befriending them; the ways of remembering every tiniest thing one has ever seen or heard; the ways of having no feelings, no wishes, save those the mind says are good; the ways of talking soul to soul with another man, without ever opening the lips; the ways of thinking out how the real world must be, without blundering into vain fancies—these, I humbly feel, may be of more use to you in the long run."

Inevitable Difficulty in Transition

Bearing in mind H. P. Blavatsky's statements in her "Fourth Message" to the American Theosophists, we see that Mr. Anderson has approximated predictions there made with a fair degree of subtlety. For, before the new powers of man become fully useful, humanity must go through a time of great disillusionment. In Anderson's story,

people no longer pay attention to the familiar sorts of patriotic appeal; neither in Russia nor in the United States does it seem possible to prosecute a war, and, of course, as the power of government, so often deriving strength from people's fears and ambitions, loses control, "social disorganization" on a huge scale occurs. Some become insane, now that they are able to see how utterly silly their previous concerns have been—and thus, according to true theosophic logic, the possession of greater manasic percipience does not guarantee that the force of mind will be used in balanced fashion. Men have to *learn* to control both mental and psychic energies so that they will not "run riot." While some devote their energies to reproducing artificially the "magnetic inhibitor field" of the past, so that humans can return to comforting ignorance, others accept the challenge and prepare themselves to act as the gods they may now possibly become.

Triassic Ichthyosaur Found

Correlation of H. P. Blavatsky's statements in respect to scientific views of prehistoric evolution continues with each year of archeological and paleontological discovery; findings demanding new orientation toward the previous assumptions of experts are frequently noted as, recently, in the *Sacramento Bee* for July 5:

> A University of California expedition, excavating northern Nevada, has discovered a 160,000,000 year old ichthyosaur, a giant seagoing animal of the Triassic period.
>
> Remains of the creature show it to be the largest of its period yet discovered in any part of the world. Previously, it had not been known that ichthyosaurs of such proportions existed.
>
> The expedition has unearthed so far the well preserved vertebrae and ribs of an ichthyosaur of at least 35 feet in length. Sections of vertebrae uncovered so far are four inches thick and up to 10 inches in diameter. Some of the rib bones uncovered measure 6 feet in length.
>
> In addition, many huge limb or paddle bones have been found. The expedition's 11 members are now searching for the more delicate skull bones.
>
> The Shoshone ichthyosaur, existing millions of years ago in the Triassic period prior to the rise of birds or mammals, is thought to have been the largest creature on land or sea of its time. Similar in shape to the dolphin except for its vertical tail, it lived at a time when dinosaurs were just beginning to appear on land and when great bays of what is now the Pacific Ocean extended inland as far as central Nevada.

H.P.B. ON CONDENSATION OF FORMS

In *The Secret Doctrine,* H.P.B. discusses the involution of spirit and evolution of form:

> Even the simple physical form and the evolution of species show how Nature proceeds. The scale-bound, gigantic sauria, the winged pterodactyl, the Megalosaurus, and the hundred-feet long Iguanodon of the later period, are the transformations of the earliest representatives of the animal kingdom found in the sediments of the primary epoch. There was a time when all those above enumerated "antediluvian" monsters appeared as filamentoid infusoria without shell or crust, with neither nerves, muscles, organs nor sex, and reproduced their kind by gemmation: as do microscopical animals also, the architects and builders of our mountain ranges, agreeably to the teachings of science. (*S.D.* II, 151.)

Again, in the section, "Organic Evolution and Creative Centres" (*S.D.* II, 731-4):

> How is it that, on the dictum of authoritative science, one can trace the animal life from the mollusc up to the great Sea Dragon, from the smallest land-worm up again to the gigantic animals of the Tertiary Period; and that the latter were once crossed is shown by the fact of all those species *decreasing, dwindling down and being dwarfed. . . .* Surely the organisms of the megasthenian world of the Tertiary and the Mesozoic Ages must have been more *complex and perfect* than those of the microsthenian plants and animals of the present age? . . . If man is an animal, *and nothing more,* a highly intellectual *ex-brute,* he should be privileged, at least, and allowed to have been a gigantic mammal of his kind, a *meganthropos* in his day.

Thus, says H.P.B., "due to a stubborn rejection of the doctrine of cycles," scientists assume "the seeming process of development working from the less to the more perfect, and from the simpler to the more complex" to be a "universal law, instead of being a very imperfect generalization of a mere secondary nature in the great Cosmic process."

HYPNOTIST—THE "REAL" CULPRIT

An item in the Los Angeles *Herald & Express* (July 17) shows why it is necessary to give repeated attention to the considerable dangers of hypnotism—the misuse of this power can so easily become "Satanism" (to use one of H. P. Blavatsky's strong words). A dispatch from Copenhagen relates:

> A double-murderer escaped a life sentence today when a Copenhagen jury decided he had committed the crimes while under the hypnotic influence of an accomplice.
>
> The henchman, Schouw Nielson, was convicted and given a life term. But Palle Hardrup, admitted slayer of the director and cashier of a bank, was committed to an asylum for treatment.
>
> The history-making verdict was contradictory to the opinion of many medical experts that a man cannot be compelled under hypnosis to do something opposed to his moral principles.
>
> The murders were committed in 1951. The previous year, the defendants robbed a bank. The jury found that on that occasion Hardrup also acted under Nielson's hypnotic influence and not of his own volition.

We may recall that LeCron, in *Experimental Hypnosis,* brought out that the great danger lay in the fact that a version of a moral situation, in its totality, was suggested to, and accepted by, the subject—who thereupon might commit an anti-social act without realizing it to be such.

Theosophical Masonry in History

Those Theosophists who have recognized the extent to which Freemasonry has, through many centuries, preserved intimations of a "secret doctrine" to knowledge of which all worthy men might aspire, will be considerably impressed by an account of the role of a masonic organization in the early days of the American frontier, appearing in Hervey Allen's novel, *Bedford Village* (now reprinted in a Dell pocketbook edition).

Mr. Allen is clearly either a Mason or one whose intuitive sympathies for Masonry are considerable; in the context of his writing it is easy to understand why fourteen of the Presidents of the United States have been Masons and why the Declaration of Independence and the Constitution were, to such a large degree, Masonic documents. For during the frontier period, "both religion and the State had largely been left behind." A "new order of ages" had commenced, chiefly because of the enforced geographical separation from both conservative and reactionary traditions of the European continent. "Religion," explains Allen, "where it still functioned in congregations with a minister supported to preach it, was violently sectarian and existed mainly by virtue of long-cherished theological differences, antipathies, and historical antagonisms. Something heroic was needed to preserve the

root ideas of civilization then in the precarious process of being transplanted."

"The frontiers needed to be replanted." Devoted disciples of masonry "supplied the seed at fearful personal risk, hardship and sacrifice. But the messengers came and the message was delivered." Allen continues:

NON-SECTARIAN ASPIRATION

> The effect of its propagation was to bring a sense of order and to give a point and direction to the existence of many who had heretofore been without either, unable to see anything in the universe but the chaos of nature in the wilderness that surrounded them.
>
> But it did more than that. It raised many a poor lonely individual from a purely physical to a moral and social plane of existence. It pointed out and emphasized what was mental and human in man from what was purely animal and physical. Like the ancient mysteries, it pointed to the spiritual and the divine at the apex of the pyramid. And this process of rekindling the torch was not coldly institutional. It was always personal and personified, latent and living in the individuals who devoted themselves to the task. Missionaries, whether lay, Masonic, or clerical, were therefore revered, valued, and respected by all who were not already lost in barbarism, fools, or too insensate to understand. Indeed, it was at this time that the almost superstitious respect for teachers and learning, an immoderate expectation of their fruits were first engendered in the land.

The "missionaries" spoken of here were not institutional representatives, but instead, even in the case of those who directed attention to orthodox faith, men who "had an inspiration of their own" to bring some manner of spiritual idealism to the many existing without the benefits of culture and philosophy.

MASONIC CONTENT

The most interesting of Mr. Allen's passages have to do with the relationship between the pure religious ritual of Masonry and the psychic and moral needs of those to whom it was brought. While one might cavil at Mr. Allen's suggestion that the "fatherhood of the Creator" concept is "fundamental to any society," it must be remembered that the distinction between Theosophy and Masonry in such instances has often been merely verbal. This "creator" was not the fearsome God of the orthodox, who ruled in fear, but rather the "master builder." Allen continues:

All this stir about Masonry was not a mere matter of love of ritual. Nor was it due simply to a boyish fascination for secrecy and a longing to be mysteriously distinguished in a society where conditions had leveled most men to a common plane of existence. Those allurements were there, as they always have been in Masonry from the beginning, but there was infinitely more than that to the movement which was then going on. In North America, especially in the newer settlements, Masonry in sundry and various ways filled vital and long-felt wants.

It was in essence at that time an association of chosen good men to make common cause together for the protection and fostering of the more hopeful social instincts. The mysteries which it purported to unfold gradually were not trivial ones of mere sign, grip, and knock-on-door. They were successively, as one advanced in degrees, moral revelations of the Fatherhood of the Creator, and hence also of the brotherhood of man. And these concepts, so fundamental to any society, were brought home to the mind of initiates by a system of education that is wedded to the nature of mankind; that is, by imagery elucidated through ritual and by memorized precept, all at some time presented in drama. The drama from ancient times had been of two kinds: the ceremony in which the initiate was himself both an actor and a spectator; and actual plays, "morality skits," exploiting an episode whose plot at least attempted to explore and expose some incident in the immemorial conflict between virtue and vice.

"The Soul Will Hear, and Will Remember"

These words, from H. P. Blavatsky's *Voice of the Silence,* are recalled to mind by what Mr. Allen says about Masonry:

To many a simple frontier youth, in particular, the experience of initiation was frequently overwhelming, and in the back-country districts at least, Mr. Gladwin was not often disappointed, unless young faces lied. . . .

For, instead of arriving in some rude loft, showing in the rough, exposed materials of its crude construction the outer bark of the forest trees and the poor barbarism of the woods surrounding them, the new initiates would now seem to have been translated into the finished cavernlike abode of some powerful magician or spiritual personage, a being superior to and aloof from the wild self-planted nature without. Only a missing password had been needed—and they had at last gained entrance to his very house.

"At last"—because this place and the spirit that dwelt there must after all have always been quite close by. Indeed, they had often suspected that; felt that someone must know the secret of the path here, and that it had been withheld from them. They had heard of it in

overtones of talk and thought of it dimly. In the recesses of their lonely minds they had sought this dwelling through forests of dream-afflicted nightmare. Somehow, somewhere it had been lost. Now they had suddenly come upon it—again!

INTIMATIONS OF PAST LIVES

So they would be duly astonished as they came through the trap door into the smooth, unexpected light; astonished at the seven candles burning in the many-branched tree near the altar, at the all-seeing eye looking at them, and at the double row of the familiar feet and faces of the worshipers. "Why, this was not a garret! No, this was that old place!" They would be astonished. But that was not what would astonish them most. It was this:

Each would suddenly feel that he had been alive for ages. He would instantly "remember" that he had often and often seen this familiar place before.

AN ANGLICAN CATHOLIC COMMENT ON KARMA

The word Karma, whatsoever erroneous or partial meaning it may have to the uninformed person, is evidently recurring frequently enough to gain notice from its detractors. "Why Suffering?" a pamphlet by the Reverend Bernard Bell, printed by the Holy Cross Press, attempts to solve the problem from the basis of the "holy liturgy." Before developing his own thesis, Dr. Bell disposes of three different "solutions": denial, atheism, and Karma. Of the latter, he says:

A better, but still inadequate, explanation is based on the belief that justice is the central concept back of everything. In India, especially, this theory has been brought to high development, in the doctrine of KARMA. According to this way of looking at things, all suffering is punishment for sin and self-will. Man of course immediately objects to this. He says, "I have endured many, many things which I have not deserved." KARMA replies, "It may be that you have not merited them in this life; but in some previous existence which was yours, once on a time, you sinned, and it is for such wickedness that now you pay." Man objects again, "Behold, I see the unrighteous in great prosperity and happy all the day. Surely he escapes all payment for his wickedness." KARMA replies, "That may be so, as far as this present existence goes; but in incarnations yet to come, this evil man who now avoids all ill, will have to pay, here on this earth, the penalty. Sin and suffering are equal. The punishment fits the crime."

So far, good enough—except for one important thing: only the negative aspect of Karma is here mentioned. (On the other hand, and

of interest to those who believe in the power of *words,* is the fact that the word *Karma* is printed in bold-faced capitals—leaving a psychological impress probably not intended by the writer.) Dr. Bell comments on what "Karma implies":

> There are two things wrong with this solution. In the first place, there is absolutely no evidence that any man lives on this earth more than once. Secondly, and more important, if life does consist only of satisfying for one's sin by one's pain, if there is no creative purpose in life higher than a just restitution to stern destiny, then life is really a dead and futile thing; then we are not sharers in anything that grows and develops; then the best that we can do is to pay a debt; then happy is the man who does nothing for fear that he may do evil; then the noblest achievement is to kill desire and to sit beside the Indian road in a perpetual inactivity. Such a world, a world built upon cold justice, is an intolerable world, meaningless, futile. It gets nowhere. The purpose of sorrow cannot be merely to pay for sin committed.

A Philosophical Consideration of Karma

In contrast to the foregoing narrow theological criticism of Karma, we find the philosopher, C. J. Ducasse, treating the concept fairly and adequately in the last chapter of his *Nature, Mind and Death*—but not by *name.* This fact, of itself, may be significant, for call an idea a "doctrine" and often only its distorted reflections are brought to light; but treat it according to its own intrinsic merit—as Theosophists profess to do—and a true and noble vision may come to view.

Prof. Ducasse notes the mechanistic rigidity of the punishment-reward interpretation of Karma, and suggests that such interpretations do not by any means do the theory justice:

> The eye-for-eye-and-tooth-for-tooth mode of moral education is not the only one there is, nor necessarily always the most effective. If, for example, impatience caused Tom to do Dick an injury, the morally important thing as regards Tom is that he should acquire the patience he lacks; but the undergoing by him of a similar injury at the hand of Dick is not the only possible way in which he could come to do so. Indeed, it would contribute to this only in proportion as Dick's retaliation were prompt and were known to be retaliation for the injury resulting from Tom's impatience. Other ways in which Tom might learn patience are conceivable. . . .
>
> As regards Dick, on the other hand, compensation for his unmerited injury at the hand of Tom need not consist in the immoral pleasure of retaliation upon Tom. . . . Compensation for injury can be paid in

various kinds of coin, and can truly compensate no matter at whose hands the payment comes; and, on the side of the doer of injury, the ends of justice are truly served if the wages of vice turn out to be eventual virtue.

It is further conceivable that Tom's eventual landing into a situation forcing him to practice patience should be a perfectly natural consequence of his vice of impatience. Each of us that is old and mature enough to view the course of his life in perspective can see that again and again his aptitudes, his habits, his tastes or interests, his virtues or his vices—in short, what he was at a given time—brought about, not by plan but automatically, changes in his material or social circumstances, in his associates, in his opportunities and so on; and that these changes in turn, quite as much as those due to purely external causes, contributed to shape for the better or the worse what he then became. This, which is observable within one life, could occur equally naturally as between the present and the subsequent bodied lives of a continuous though gradually changing self.

"WHAT IS KARMA?"

As Prof. Ducasse suggests, the implications in the idea of Karma are varied and far-reaching. Indeed, "it is *the* most difficult of our tenets," H.P.B. said. Dr. Bell considered only the physical action of Karma—and that only as it *affects* the man. Although "its action is perceivable" (H.P.B.), it takes a keen perception to see its more recondite aspects; and it requires the perception of Masters to see all its intricate workings. The section on Karma in the *Key* begins:

We consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable,* its action is perceivable.

ULT LIBRARY
BANGALORE.
Accn. No 1628